

The Causes of National Success

By DENIS LYNCH, S.J.

WE employ the word success in the modern popular sense of material success, progress in material well-being. Its standard is the volume of product and commerce, the amount of money gained and the facility of gaining it, that general popular education, also, or rather schooling, which is called for and fostered by economic progress. Into this popular concept enters also success in politics; that practical skill, namely, which avoids international complications, or profits by them; which develops industry and commerce, securing markets even by force of arms and seizure of territory. This popular concept of success, or progress, is due in great measure to the political economists of the eighteenth and nineteenth centuries, "who reduced all questions of civilization and progress to production, wealth, material development, which are supposed to constitute human progress."

About nothing has there been more mystification, more idle boasting, more misstatements, than about success, or progress, in the sense described. It has been taken for complete progress, or true *human* progress; as if literature, and morals, and religion may not languish while commerce flourishes. It has been assumed as an evident sign of the favor of Heaven, and a clear proof of the true religion; in fact, no argument has been, for a very large number of people, more popular, and few more convincing, than this. Progress in material well-being, the

increase of armaments, success in the game of international politics, are confounded, in the popular fancy, with true greatness; whereas, in point of fact, they may be accompanied by the renunciation of the loftiest ideals, and be the true cause of hastening danger and decay.

That material prosperity is in itself a blessing is, of course, evident enough; it was promised to the people of God for their fidelity in keeping the law. But it is remarkable, at least at first sight, that it is not attended by intellectual excellence. This, like virtue, seems to need the harder way and keener air of adversity. Widely diffused material wealth and ease make the spirit as well as the body languish. In vain do we look through history, as through nature, for corresponding growth of mind and matter. We could imagine, for a moment, that taste, at least, would be developed by riches; yet this is not true of whole peoples. The materially wealthy civilizations have been correspondingly barren in art and literature, not to speak of statesmanship and military genius. The mind is as prone to ease and luxury as the body; and its activity in material abundance, if this continue, becomes materialistic. Thus, intellectually stagnant Carthage was a great commercial power; while her military prowess, both on sea and land, brought proud Rome to her knees. Egyptian civilization, often carried to the pitch of mechanical perfection, was always artisan and never truly artistic. Its art was stereotyped, and without ideals or the touch of genius; and as far as any profit from its literature or scientific knowledge is concerned, it is not worth the digging up of the remains. The boundless wealth of Egypt was possessed by a few, and was accumulated at the cost of all nobler aspirations. Such wealthy and luxurious civilizations existed for

many centuries in the East, but intellect remained there in a state of childhood. Art and literature and noble virtues are not commodities to be bought with money; on the contrary, wealth, which so fascinates human nature and so readily ministers to its passions, fatally engrosses the mind and enervates the heart.

Nor is intellectual mediocrity the sole defect in civilizations which are materially very prosperous. Mr. Lecky, no foe of modern progress, "warns," in the name of history, [*History of European Morals, Vol. II,*] "that in periods of great intellectual enlightenment and of great social refinement, the relations of the sexes have often been most anarchical." "It is probable . . . that a very refined civilization is not often favorable to its [morality's] growth. Sensuality is the vice of young men and of old nations. A languid epicurianism is the normal condition of nations which have attained a high intellectual or social civilization, but which, through political causes, have no adequate sphere for the exertion of their energies. The temptation arising from the great wealth of some, and the feverish longing for luxury and exciting pleasures in others, which exists in all large towns, has been peculiarly fatal to female virtue, and the whole tendency of the public amusements of civilization is in the same direction." This author concludes his work by stating that "of all departments of ethics the questions concerning the relations of the sexes and the proper position of women are those upon the future of which there rests the greatest uncertainty." There is no need of appeal to any authority to prove these things; they are but too sadly evident defects of a predominantly material civilization.

Such material progress is in itself, needless to say, a

very natural phenomenon, depending upon natural causes. Whatever may be said of the Old Testament, the New, at least, holds out no promise of great temporal prosperity to the nations which are faithful to its precepts. Rather would we expect the contrary, seeing that otherworldliness is one of the chief marks of Christianity. Religion would, naturally, have little to do with the increase of luxury, and human pride, and love of money and its fruits, unless in a negative way, inasmuch, namely, as it did not restrain the natural inclination of men and women toward these things. And if forms of Christianity be found which boast of making nations rich and powerful, there may be need for their professors of a little self-introspection, to see whether, perhaps, their Christianity may not be all that they think it is.

Just as religion is not the real cause of material success, neither is race. The race theory has been preached in our day to the uttermost ends of the earth. It has been made, of course, supremely ridiculous. Certain races had been, according to themselves, chosen by Heaven because of their superior excellence: their love of truth, order, justice, and liberty; and, probably also, because of their higher morality, or, at least, because of their better sense of religion and more enlightened conscience; and to these excellent and chosen people were given the duty and the privilege of possessing a great part of the earth, and of policing the rest of it. There was a something mysterious in these races, not a lust of land or power, but a high destiny, and an unrestrainable tendency to expand, and communicate the benefits with which Heaven had endowed them. Like all pretentious claims, this awakened criticism; and, as men do before political elections, opponents picked out the dark pages in the

candidates' records. Thus the boasting was found to be as vain as the motives of action were selfish and the consequences of action deleterious.

The theory of racial excellence transfers from the region of fact to that of fancy the question of national extension and success. The progressive nations are no exception to the common lot. All racial stocks have been so long inextricably intermingled, that the predominance of one element over the others is usually hopelessly difficult of proof. In point of fact, the over-lauded component is often not at all the preponderant one. The race theory is, furthermore, in many cases, evidently untrue. A small number of Normans, for instance, conquered a whole nation of Anglo-Saxons, not by reason of race, but mainly by armor, and especially by armored horses. The Roman soldiers, who, in many instances, were not Roman at all, conquered by training and discipline. The small ships of the English, in the days of the Armada, had a most decided advantage over the heavy Spanish galleons; as have the submarines of today over the floating forts which are called dreadnoughts.

If race be the reason of success, it would be difficult to explain why success should have been, in many instances, so extraordinarily long in coming, or why nations of the same race, should have fortunes so widely different. One would perhaps, be naturally tempted to say that it was some extraordinary characteristic or quality in the Spaniards that made them in their day the most powerful nation in the world: great in arms, in literature, in religion. Yet Spain declined. The paramount nation of Europe through the greater part of European history was France. Yet some think that France is decadent. Prussia, one of the most powerful of modern States, was

until some fifty years ago, one of the most backward of European countries. England reached her present, or recent preeminence in the second half of the nineteenth century. Her position depends chiefly upon her fleet, and it took a hundred years to secure her supremacy on the sea. What must be thought of the race theory in the United States, whose material progress is owing to the active hands and brains of an unprecedented immigration of white people from all the countries of Europe? The economic success of these countries has had for its chief instrument machinery, perfected in an extraordinary manner in quite recent years. If China took to the same method of growth, and trained her soldiers as Japan has done, her success would perhaps be much more astonishing than that of the most progressive of modern nations.

The record of history is the record of change in national fortunes as in those of individuals. Nations rise and fall, seize the scepter of predominant power and yield it after a time to a more successful rival. The decline of one nation gives an opportunity for another's growth, which, in time, must follow the lot of the flower and the leaf. In an earlier period of European history, dominion and prosperity were more stable, and national life more peaceful and secure. But in the restless revolutionary epoch of the last three hundred years or more, wherein international good-faith has well-nigh disappeared, and both internal and external peace rests upon enormous forces of armed men, the fortunes of nations more rapidly change.

One of the most remarkable examples of the growth, efflorescence and decay of national prosperity is that of Venice. The Bride of the Adriatic was for long centuries queen of all the known seas, and in trade the emporium

of Europe. Reckoning from the foundation of the city on Annunciation Day, A. D. 421, Venice enjoyed an uninterrupted national life for fourteen centuries; and during that time she was preeminently great in all that nations boast of: commerce, statesmanship, wealth, war, art, literature, patriotism, religion. She was, in many respects, if not in all, relatively to the times and contemporary nations, more influential than England has ever been; and she could probably have formed, if she had adopted similar methods, as great an empire as England has formed. At the beginning of the thirteenth century she was so powerful that the Byzantine Empire was at her feet by the taking of Constantinople; and she would have created there a Latin empire had not her rival, Genoa, diverted her from the design. No alliance was sought more eagerly than hers by the most powerful rulers of the time. For almost a hundred years she was in conflict with the Turks, who threatened the very existence of Christian Europe; and she was usually victorious. Toward the end of the sixteenth century, in the height of her combats with the terrible Moslem, her arsenal, which employed 16,000 workmen, usually sent out every day for one hundred days, a fully equipped galley. At length at Lepanto, in 1571, her fleet, combined with her Spanish ally, in one of the decisive battles of history, destroyed at least for the time, and permanently crippled, the naval power of the Turks. This was the decisive conflict between the East and West, Moslem and Christian, and the vanquished never recovered from the blow. The adventurous sons of Venice penetrated and described the remotest recesses of Asia. Her home industries were extraordinary, and as artistic as multitudinous. As she was in art and literature the bond between Italy and

Greece, so was she the center of inter-Continental trade. She supplied or created the markets of half of Europe. At the middle of the fifteenth century her agents were stationed in almost every important city of Europe. A fleet of forty-five galleys, carrying about 11,000 seamen, continually cruised in the Adriatic. She possessed, besides, 300 first-class vessels, and some thousands of smaller merchantmen, manned by 36,000 marines. Besides her larger possessions, she had numberless trading-posts, even on the Black and Caspian Seas, in Syria and on the African coast. She was in truth "the economic center of gravity of the world." In Venice, during the greater part of her long and glorious life, commerce and wealth did not stifle higher aspirations. In art, letters, and religion she achieved as envied a preeminence as in commerce, politics, and war. Along the great trade-routes through the Alpine passes to the north and west, her culture passed; and in the wealthy German towns particularly, art and literature were developed. Venice was the asylum of men of learning and genius. From its invention she welcomed printing, and had a large share in preserving the literary master-works of antiquity. Her library of St. Mark was of itself a sufficient testimony to her love of letters. So important and honorable was the position of librarian that his title was voted on by the Senate and Ducal Council. The intellectual life of Venice was, moreover, characterized by a freedom and independence of thought so remarkable that partisan critics have exaggerated it into revolt against the national religion. In all the history of the city and State, nothing was more marked than the religious spirit of the people. It permeated every institution, presided over every public function, accompanied every enterprise. Among the

most cherished treasures brought home by the fleets were the relics of the Saints, and no surprise was aroused when Doges, after careers of glory, closed their years in the quiet of the cloister.

Dividing Venetian history into four periods, Ruskin, for whom it was a revelation of the Middle Ages, says [*St. Mark's Rest, Ch. V.*] that, at the close of the first epoch, roughly speaking, a space of 700 years, Venice had fully learned Christianity from the Greeks, chivalry from the Normans, and the laws of human life and toil from the ocean. Prudent and nobly proud, she stood, a helpful and wise princess, highest in counsel and mightiest in deed, among the knightly powers of the world. The second period is that of her great deeds in war, and of the establishment of her reign in justice and truth (the best, at least, that she knew of either), over, nominally, the fourth part of the former Roman Empire. It includes the whole of the twelfth and thirteenth centuries. The third period is that of religious meditation, as distinct, though not withdrawn, from religious action. It is marked by the establishment of schools of kindly civil order, and by its endeavors to express in word and picture the thoughts which until then had wrought in silence. The entire body of her noble art-work belongs to this time. It includes the fourteenth and fifteenth centuries, and twenty years more, from 1301 to 1520. The fourth period is that of the luxurious use and display of the powers attained by the labor and meditation of former times, but now applied without either labor or meditation; religion, art and literature having become things of custom and costume. It spends in eighty years the fruits of the toil of a thousand, and terminates strictly with the death of Tintoret, in 1594; we will say 1600. From that day the remainder of the record of Venice is only the diary of expiring delirium, and by those who love her will be traced no farther.

Ruskin meant that Venice had declined from her ideals, but she did, nevertheless, many brilliant things in the long succeeding years before she finally went down to

death as a State before the legions of Napoleon in the whirlwind of the French Revolution. The example of Venice is worth noticing with particular attention, because, as the author just quoted truly says: "These two histories of the religion and policy of Venice are only intense abstracts of the same course of thought and events in every nation of Europe. Throughout the whole of Christendom, the two stories in like manner proceed together—the acceptance of Christianity, the practice of it, the abandonment of it, and moral ruin; the development of kingly authority, the obedience to it, the corruption of it, and social ruin."

The decay of Venice's economic prosperity was due, directly at least, to an entirely natural reason, the discovery of America, a reason greatly enhanced by the discovery of a new route to the East around the Cape of Good Hope. These momentous discoveries changed the history of the world as well as its economic condition. Commerce was revolutionized. The new waterways quickly superseded the slow, expensive, and dangerous land-routes to the East. They were blocked by the inroads of the Turks. The Mediterranean lost its importance, and commerce turned westward to the Atlantic ports; and the northern traders came to these, abandoning the Adriatic.

The great German trade went down with the supremacy of Venice. The Portuguese saw at once the advantage of the ocean-route. It was immensely cheaper, and there were no trans-shipments, nor were there any heavy duties such as were exacted on the land-route by the Sultan of Egypt. The Portuguese seized the southern entrance to the Red Sea, and diverted all Indian trade from that waterway. The great spice trade went at once

to Lisbon, and Venetian commerce was confined to the Mediterranean basin. Lisbon began to take the place occupied by the Bride of the Adriatic. From it radiated the distribution of Indian commerce. Hither came the Dutch, German, and English traders. The Portuguese merchant fleets grew rapidly, and their profits were enormous. The great discoveries which have changed the world were made by Spain and Portugal. Marvelous enterprises they were for an age of sailing vessels and imperfect charts. In 1497 Vasco da Gama had crossed the Indian Ocean, and in 1502 paid his second visit to the Malabar coast. In 1500 Cabral discovered Brazil on his way to India; and three years later, Pacheco successfully defended Cochin with 900 Portuguese against 50,000 natives. The discovery and occupation of Ascension, Rio Plata, Paraguay, Malacca, Ceylon, Goa, the Moluccas, and even Canton, soon followed. Thus there sprang up an enormous empire, relatively greater than the present empire of England. So vast was the revenue accruing to the King from the newly established trade, that there was no need of taxes. Again, as in the case of Venice, commerce and wealth did not stifle literature, which, thoroughly national and unrivaled at that time for brilliancy and vigor, now reached its golden age. In religious spirit, too, the Portuguese were singularly distinguished, whatever may have been the individual defects, in them certainly no worse than in more modern colonizers. Wherever they went they established Christianity, which has, generally speaking, endured down to our own day.

The decline of Portugal came partly from within, but much more from without; not according to the extravagant theories that find all the source of national decay

in the Inquisition, but in the royal absolutism unrestrained by nobility or people, and by the rapid depopulation of the country. The greater external cause was the union with Spain. Nor must we omit the tactics of the Dutch and English. The terrific struggle of Spain in Europe necessarily brought disaster to the colonies, as well, in fact, as to the mother countries themselves. The English, Dutch and French seized and ravaged the Portuguese colonies. The Dutch, particularly, driven into the Indian seas when Philip II. closed against them the port of Lisbon in 1594, got possession of the greater part of the Indian trade of Portugal, which they distributed themselves over Europe, unlike the Portuguese, who sold at Lisbon. The French settled themselves in Brazil, and even the Danes had a share of the plunder.

Dutch industry and commerce had made great progress long before the War of Independence (1566-1609). A fresh stimulus had been added by the discovery of the New World. In the fisheries of the North Sea, Holland had an abundant source of wealth as well as an invaluable training place for her seamen. Thoroughly unscrupulous in their colonial policy, the Hollanders having occupied the Cape in 1653, went to Ceylon, from which, with the aid of the natives, they expelled the Portuguese, and thus obtained control of the cinnamon trade. The occupation of the Moluccas gave them the monopoly of the trade in cloves. The seizure of Java, the founding of Batavia, the seizure of Negapatam, Cochin, and St. Thomé, indicate the line of their colonial progress.

"The Dutch colonial system," says Dr. Reich, [*Success Among Nations*], "has been subjected to adverse criticism on many grounds. . . . The policy of

Holland was dictated by purely commercial ambition; it was carried out with the sole object of enriching the mercantile class at home. In this object it was eminently successful, and the influx of wealth into the mother country was enormous. . . . Colonial expansion in the true sense of the word was never existent. . . . The culture system of wholesale *exploitation*, on which the colonies were administered, though now somewhat mitigated, is still in vigor. . . . The distinction between this system and slavery is obviously only a verbal one, and it is no matter for surprise that those subjected to it are only too ready to exchange Dutch dominion for any other." It was a commercial empire for the sole profit of the small country which had obtained possession of it, and was not enduring, there being no possibility of resisting the English when their opportunity came.

Almost all that the Dutch did for the Christian religion in those colonies was to destroy it. They had no difficulty in trampling on the Crucifix when pagan nations demanded this as a condition of trade. They were the bitter foes of the Catholic Missions beyond their own borders; and within them they destroyed the great Christian work of the French, Portuguese and Spaniards; the nascent Christian civilization gave way to mere traffic.

The greatest deeds of Christian history have unquestionably been done by Spain and France. No Christian nations have had so glorious, and few so long, a history. For eight centuries Spain was the bulwark of European civilization. She swept the Moors from her plains, and the Turks from the seas. Her fleet, towards the close of the sixteenth century, was able to defeat the com-

bined French, Italian, and English; while her infantry, her terrible *tercios*, was the envy of Europe. Her colonial empire lasted four hundred years; and in a relatively short space of time she spread Christianity over half the world. She was first in civil liberty, in war, commerce, mechanical arts, discoveries, enlightenment.

The power of Spain in the sixteenth century is dazzling in its splendor. The ablest monarch of the time, Charles V, occupied a position and ruled over possessions greater probably, everything considered, than did any other ruler in the world's history. The greater part of civilized Europe was his. Columbus had thrown open limitless America. The Pacific Ocean had been revealed. Magellan was circumnavigating the globe. Cortes was subjugating Mexico; Pizarro, Peru. Industrial development was reaching its theretofore highest historical point in the Netherlands. The revenue was apparently inexhaustible. And Spain itself, triumphant over the Moors and the peoples of the New World, carried the religious and military spirit to an unparalleled degree of exaltation. Here, then, were inexhaustible material resources, vast power, and genius to dispose of both.

The extraordinary fabric of Spanish power and splendor declined by its own sheer greatness. Probably no other country in history could have borne, as Spain did, the fearful strain of her ceaseless wars against so many and such powerful adversaries. Her colonies and her combats drained her life blood. Her population rapidly went down from fourteen to six or seven millions. "Commenced under the auspices of the battle of Villalar, this reign" [of Charles V], says Balmez, "continued through an uninterrupted series of wars, in which the

treasures and the blood of Spain were spent with incredible profusion in all the countries of Europe, Africa and America." The same may be said of the reign of Charles's successor, Philip II. Add to this the centralization of power in the hands of the monarch and his advisers, by which the old famous liberties were destroyed, and the people lost all voice in the direction or control of their affairs, while the nobility and clergy were expelled from the Cortes. No imperialistic giant that ever existed could have stood against all this. Yet we are told that the decay of Spain, and in fact the crippling of all South-European civilization was, if not entirely, at least chiefly, due to the Inquisition and to opposing the influence of the German and English so-called Reformation.

Who has not heard the oft-repeated song of Spanish colonial misdeeds and failure? In point of fact, no colonial system has been more successful than that of Spain, if we take the native races into account. These she did not destroy, but she civilized them and made them Christian; and her civilization and Christianity still endure. The touch of other rival civilizations corrupted the natives when it did not destroy them. Alexander Humboldt, visiting the Spanish colonies at the beginning of the nineteenth century, when Spanish glory had grown dim, admired the organization left in those vast regions, the regularity of administration, the security and order, the justice and wisdom of the colonial laws.

The foundations of England's colonial policy and of her supremacy on the sea were laid chiefly by men of the stamp of Drake and Hawkins, pirates and slavers. Drake has been justly called the ideal English corsair;

Hawkins, the ideal slaver. They were kinsmen, and left their mark over a great part of the world. Hawkins had commercial instincts; and, even as a young man, had divined the profits of the slave trade, which, later, he developed, "partly by the sword and partly by other means." A cargo of 500 poor wretches netted about seventy or eighty thousand pounds, the cost of kidnapping being little. Drake held no commission. The seas swarmed with English pirates, of whom he was the chief; and they ravaged the Spanish colonies with the savage ferocity of the vikings. In his raid on the West Indies, Drake led a force of 2,500 volunteer pirates, serving without pay, but only for the sake of plunder, which was far more profitable. The value of the spoil taken by such men, and in great part brought to England, and in some part to Queen Elizabeth, who knighted Drake, was inconceivable. The religious wars which destroyed the commercial cities of the Netherlands, and especially Antwerp, contributed not a little to the making of England, whose "civilization thenceforward became a purely materialistic phenomenon." Yet the progress was sufficiently slow. It was only in the eighteenth century that the British East India Company developed into a huge system of territorial government; and in the second half of that century that she succeeded in overthrowing French dominion in India, the native princes, subjugated then, being the chief losers. It was the treaty of Paris, in 1763, after the French and Indian War, that gave England the St. Lawrence and the Lakes, with an outlet to the Mississippi. "The age of steam," says a recent writer, "which centralized the world at London, bathed the earth in blood, from the Mississippi to the Ganges. . . . Of the 150 years between the

Boyne and Waterloo, England passed some seventy in waging ferocious wars, from which she emerged victorious on land and sea, the mistress of a mighty empire, the owner of incalculable wealth, and the center of the world's exchanges. Then, from this culminating point of expansion by conquest, she glided subtly, and almost imperceptibly, into the period of contraction, as Rome went before her under the Cæsars."

Not only is "the colonial empire of Great Britain a fabric of comparatively recent times," but her economic preeminence is far more recent. It was achieved during the second half of the nineteenth century, and chiefly owing to her native supply of coal and the astonishing development of machinery. This latter means of progress, being now common property, affords to other nations the opportunity of successful competition. The greater part of the actual colonies of England were taken by her from the Dutch, French, Spaniards, or Portuguese; and of the few which she ever actually founded, that which was destined to become the greatest, New England, "founded in spite of itself" and of the mother country, soon gained independence by a very spirited revolution.

An indispensable condition for England in building up her vast colonial empire was her insular position. She was not above instigating and fostering political complications on the Continent, and whether she interfered in them or not, she never failed to profit by them to the full, skilfully availing herself for this purpose of her geographical isolation. Thus it was that the successive stages of French decline marked the steady growth of English power and prestige. Hence it is that England's chief care has been the maintenance of a

powerful fleet, upon which, not only the homeland, but the whole colonial empire, entirely depends, insignificant portions of it being fortified and retained at enormous cost as naval bases for possible wars.

To England's discretion and sagacity people generally give full credit; yet until about fifty years ago her colonial policy was marked by neither. It is only because her people have, beyond all others, boasted of their prosperity as a most evident proof of their superiority in religion and conscientiousness, that she needs to be reminded that she "has taken the lead in modern times in passing through all the phases of political and religious revolution, and has seen during fearful convulsions, the passions in all their nakedness, and crime in all its forms, and hence she is better acquainted than all others with their causes." [*Balmes, Protestantism Compared with Catholicity.*]

SAYING MY PRAYERS IN LATIN

By EDWARD F. O'DAY

"**L**EARN to sing songs like *Credo* and *Veni Creator* in a great tongue like Latin," writes Father McNabb in the striking little set of directions wherewith he points the pilgrim along the "way to medievalism." Latin is indeed a great tongue to sing in, and a great tongue in which to pray. Those of us who were altar boys learned this unconsciously while serving Mass and assisting at Vesper's. We lisped in Latin at first; gradually we came to use it piously, with spiritual profit. And with some of us the habit has endured.

Is it considering too curiously to wonder why a Latin *Pater Noster* yields more comfort than an English Our Father, and why an *Ave Maria* seems more prayerful than a Hail Mary? Perhaps it is. Yet the fancy is pleasant and persists. Though there be no more merit in a *Salve Regina* than in a Hail Holy Queen, one may be pardoned for confessing the preference. Latin will not take us to heaven, but there are many who speak it there. There is satisfaction in the thought that one is praying as Jerome prayed, and Augustine. Their fervor is beyond us, but we may follow them closely through their formal devotions.

We are not asked to suspend our admiration for good Latinity whilst we are engaged in the solemn business of prayer. There is a literary excellence in the great prayers as in the great hymns; and if it be a distraction to dwell on it a little, doubtless it is a minor weakness. Who can recite the *Salve Regina* without valuing the music of its phrases, the insinuating grace of its appeal? The great prayers were not worded carelessly, and to me the *Salve Regina* is one of the greatest. It was not poverty of language which caused the use of *dulcedo* and *dulcis* so close together. For the *Salve Regina* is compact of sweetness. That *Eia ergo* has a fragrance which the English words could not imprison. It is irresistible. It is as though a little child plucked pleadingly and with a smile at his mother's dress. There is another phrase in this prayer which I never cease to admire: *illos tuos misericordes oculos*. Only those who love the savor of good Latin appreciate the suavity of that *Illos tuos*. It is as though we had taken a liberty in saying *Eia ergo*, and sought to atone with a little extra politeness.

The Latin of the Mass is full of these felicities of style, this verbal dignity. There are those who speak of "Church Latin" and imply a reproach; but it seems to me that your love of Latin is neither deep nor Catholic unless you enjoy this Latin of the Mass as well as the Latin of the Augustans. There is style here and form no less than in an eclogue of Vergil or an oration of Cicero. The Mass is a drama which mounts steadily to its climax, and the Latin mounts with it. The musician in the choir understands this better than the worshiper in the pew; unless the worshiper has the habit of reading the *Ordo Missæ*.

That reading is a never-ending delight. I gave it up once for a compilation of Latin prayers translated principally from the liturgy of St. John Chrysostom. The superlatives and the oriental ornament of phraseology soon sent me back to it. Here are many "great songs," as Father McNabb so justly terms them—not *Credo* alone but also *Confiteor* and *Gloria* and *Lavabo* and *Vere Dignum* and *Communicantes* and *Nobis Quoque Peccatoribus*, to say nothing of any number of little songs, the lyric cries of the great Sacrifice. Have we all our favorites among these? I confess a special liking for the *Munda Cor Meum* and the *Suscipe, Sancte Pater* and the *Suscipiat Dominus*, although this last is a knotty piece of Latinity, the altar boy's *pons asinorum*. But there is one little prayer in the Mass which above all others puts upon me a curious charm. It is the *Memento* for the Dead which ends with the words: *Qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis*. I know of nothing which affects me in quite the same way except certain lines on purgatory in "The Dream of Gerontius."

A LEGION OF DEFENSE

By P. SCANLAN

SOME time ago I was disturbed and disgusted by reading of the arrest of three Catholic Sisters in the city of St. Augustine, in the State of Florida. We Catholics have been a long-suffering people. We have been patient and have endured a general campaign of slander; we have watched men defeated for office simply because they are Catholics; we have cowardly stood by unaffected while we have been misrepresented, mistreated, misled. We have submitted to everything. We have been passive even under the "charity probe." But now comes the climax of fanaticism. Three Catholic Sisters arrested in a city founded by Catholics, named after a Catholic! And for what? For teaching the Catholic religion in a Catholic school! Patience has ceased to be a virtue. What can be done? Are we going to stand by like helpless old women and let things take their course, as we have in the past, or are we going to arise like men and throw off the shackles of silence and loosen the bonds of indifference?

I have given much thought to the question of religious bigotry, and I am firmly convinced that most of it is due to ourselves. All the *Menaces* and all the Guardians of Liberty in the world cannot hurt us. We have none to fear but ourselves. The most dangerous diseases come from within, not from without. We take great pride in asserting that we number eighteen millions, but we

do not exert the moral influence of eighteen children? We are indifferent, criminally indifferent, to the cause of Christ and the defense of our religion. We are going the way of France and Mexico. Indifference was responsible for the revolution against the Church in both these countries; indifference is growing in America; like causes produce like effects. We can save the day if we will only arouse ourselves from our lethargy. We have tolerated all kinds of slander, ridicule and abuse. It is time to call a halt. We must grasp this serpent of bigotry, grapple with it, strangle it.

Would that we had a few men like St. John the Baptist! He was a lover of good, a despiser of evil. He was a strong, militant apostle. He was born for a principle, he lived for a principle, he fought for a principle, he died for a principle. And that principle was the cause of Christ. We need some of his fighting spirit. We need a "Catholic sense" that will be sensitive to insult and alive to the interests of Christ. We need concerted action in behalf of the Church.

Who will organize a Legion of Defense?

THE AUDIBLY DEVOUT

“**R**EAL fervor in prayer is so rare a grace,” the sapient Abbot Smaragdus once observed, “that those who have merited it should in all charity and lowliness conceal their good-fortune from their less happy neighbors. For when cold-hearted, worldly-minded men, who go to church merely from a low sense of duty, are forced, while there, to be ear-witnesses of a fellow-Catholic’s tender devotion, such a throng of wicked, envious thoughts surge up in the hearts of these graceless wights that the audible fervor of the worshiper actually becomes to his weaker brethren a proximate occasion of sin.”

Thus far Smaragdus: and how just the cenobite’s observation is let those patient thousands judge on whom the audibly devout have unwittingly inflicted suffering. For who has not encountered at Mass and Benediction the noisily fervent Catholic? She is equipped as a rule with a rosary bearing divers unmelodious medals that rattle in her nervous fingers. She is so fond of emphasizing the S’s in the words of prayers she repeats that the sound of sibilation suggests serpents being driven out of Eden by her strong petitions. Or perhaps our audibly devout neighbor, out of a praiseworthy ambition to accompany the priest, feverously turns over the pages of her Missal in a mad search for the Collect or the Secret of the day, and when she at last finds it, widespread is the congregation’s rejoicing.

Fervent worshipers who give audible and visible ex-

pression to their contrition by thumping their chests right soundly when the sanctus-bell rings have been known to awake thereby the wrath of less demonstrative but more rubrical fellow-Catholics. Perhaps a place in the catalogue of the audibly devout should also be found for the numberless members of the venerable order of "shinglers." So eager are they to have their petitions reach Heaven before those of others, that in reciting even the Church's public prayers fervent shinglers easily outstrip both priest and people, and where congregational singing is practised they are generally two notes ahead of the other men and women.

It is not at all clear, however, just what can be done to ameliorate the condition of those ill-starred Catholics whose hearts the audibly devout have filled with envy and bitterness. Perhaps the latter could be brought to realize practically the superior advantages of mental over vocal prayer, or they could even be taught an orthodox and innocent kind of quietism. Old-fashioned courtesy and consideration for others should lead some of the offenders, no doubt, to moderate in public their transports of devotion. But for chronic cases there would seem to be no effective remedy save the revival of the obsolete Order of Anchorites and Anchoresses. Then all who cannot pray quietly in church could perhaps be induced to seek the solitude of a hermitage and send up from thence their sonorous orisons without disturbing their fervent neighbors.